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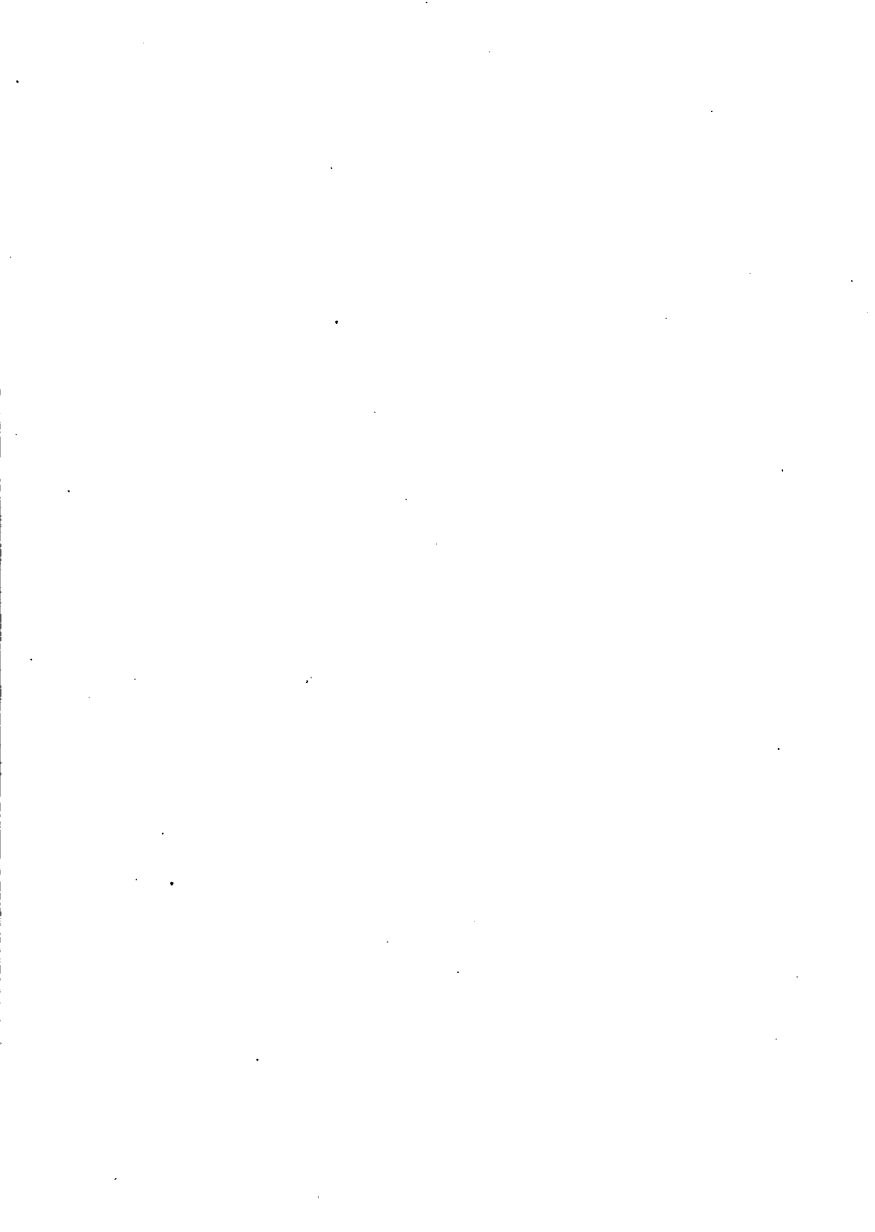
THE SCIENCE
OF BUSINESS

LESSON TWO

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H. B. Sleigh

April 1918



The SCIENCE OF BUSINESS

BEING

**The Philosophy of Successful Human Activity
Functioning in
BUSINESS BUILDING
OR
CONSTRUCTIVE SALESMANSHIP**

By

ARTHUR FREDERICK SHELDON



**LESSON TWO
FUNDAMENTALS—CONTINUED**

CHICAGO, U. S. A.

1917

KC 3715



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LESSON TWO

FUNDAMENTALS — CONTINUED

CHAPTER I

“SECURING”

IN Lesson One we discussed the concept “patronage.” At the close of that lesson we stated that the discussion of the other concepts contained in our definition would be continued in Lesson Two. The next one in order is “Securing.”

Constructive salesmanship is the art of **securing** patronage of a certain kind.

It is important that the student come to see with clearness the exact sense in which we use the term “securing.”

The word secure defined. The English word secure comes from the Latin root *se*, which means “without,” and *cura*, meaning “care.” Its inner meaning is therefore “without care, free from care.”

The word care means “a burdensome sense of responsibility, trouble, caused by onerous duties.” It means “anxiety, concern, solicitude.”

Commercial life as ordinarily conducted is too much that way.

When not conducted in accordance with natural law, commercial life or any other phase of human activity is indeed "a burdensome sense of responsibility." Duties become "onerous," and one's work becomes a burden and a care instead of a joy, which everybody's business should be with him.

Care, anxiety, concern, solicitude, fear, and worry have driven thousands to suicide and millions to premature death.

More people rust out under the corroding influences of care and anxiety, fear and worry, than wear out through work. Worry kills scores where work kills one.

A vast number of the world's commercial evils of every kind are due to the bungling way in which patronage is secured, or rather not really "secured."

The word secure comes from the same Latin root as does the word sure, and sure means "knowing and believing, confident beyond doubt." It means "implicitly trusting, positive."

To be sure means to be "fit or worthy to be depended upon." It means "certain not to fail or disappoint."

To be sure or secure, and thus "without care," means to be "unfailing, permanent, enduring, certain, infallible, safe, firm, steady, stable, strong."

Webster tells us that the word secure means "easy in mind, not feeling suspicion or distrust, confident in opinion, not entertaining or not having

reason to entertain doubt." He tells us that to secure means "to relieve from apprehension of or exposure to danger; to put beyond hazard of losing or not receiving"; that it means "to make certain, to assure, to insure."

"Securing" patronage means all that, as Business Science uses the term, and when business is thus "secured," he who secures it is "without care."

Webster also tells us that to secure means "to get possession of, to make oneself secure of, to **acquire** with certainty."

This is all true.

To **hold**, one must first **have**.

To **keep**, one must first **get**.

To **retain**, one must first **obtain**.

To **insure**, one must first **acquire**.

In other words, to **secure**, one must first **procure**.

An ancient recipe for the making of a rabbit pie included the statement that the first necessity was "to catch the rabbit."

But the so-called securing of trade, when business is barter and man is dominated by the god of getting, places too much stress upon the getting, and pays too little attention to the seeing to those things necessary for keeping.

Too much thought is centered upon the **having**; too little upon the "how" of **holding**. The amount of effort expended in **procuring** is out of all proportion to the amount expended upon **securing**. On

this one fact alone rests the reason for almost countless failures.

The psychology of commerce has at last revealed the effects necessary for man to create in the mind of the patron in order to both **get** and **keep**, **have** and **hold**, **obtain** and **retain**, **acquire** and **insure** patronage—in other words, to **secure** it.

Business Psychology has revealed the road to the art of **securing** patronage, and the kind of patronage which really counts.

When the art of Constructive Salesmanship is exercised, when the organized facts underlying this art are put into practice, then business is no longer "burdensome," or its duties "onerous."

It is a joy and a blessing, a benefaction and a benefactor.

All life is a sequence of Cause and Effect.

Man, as a Business Building, a Constructive Salesman seeking to **secure** patronage, is a Cause.

The salesman, the house he represents (if working for others), and the goods he has to offer; these three elements or factors combined are the whole Cause of the Effects which must be created in the mind of any given patron in order to first **get** and then **keep** the patron's patronage.

And the salesman represents both the other elements in the composite Cause.

He is the active agency for the creation of the necessary Effects.

This is true to some degree even when the goods he is handling are so meritorious that they "speak for themselves."

There are certain effects which man as cause must create in the mind of any one who gives him his patronage. If these certain effects are really "caused"—made to happen—patronage is secured. If they are not made to happen, then patronage is not secured.

Exactly these same effects have happened in the mind of every patron whose patronage has been secured by any one anywhere, since man first met and communicated with man.

They will continue to happen as long as the human race exists.

Patronage can no more be **secured** unless these effects are made to happen, than vegetation can grow without earth, moisture, and warmth.

There are eight of these effects which must be caused in order to secure business.

The best way to accurately determine just what these eight mental effects are will be to carefully examine a business transaction involving the sale of merchandise, which we shall now proceed to do.

As we do this, it will be interesting to the student to note the fact that exactly the same effects which happen in the mind of a customer or patron when a sale of merchandise is made also happen in everybody's mind in all of life's relationships where har-

monious agreement is brought about and maintained.

A Sale of Merchandise Analyzed

While I was walking along the street one day it began to rain.

When it began to rain, a certain effect happened in my mind.

I began to think about umbrellas.

My thoughts began to stretch out toward the subject of umbrellas.

My thoughts became fixed upon the subject of umbrellas.

I "gave heed" to them.

My mind began to give "special" and rather "exclusive consideration" to the umbrella subject.

It "stretched" or "ran out" to umbrellas with a sort of "affectionate heed."

My mental inclination toward that particular article of merchandise was very favorable just at that time.

There are two words in the English language which accurately describe the particular effect which had been caused to take place in my mind at this particular time, and those two words are

Favorable attention. The word attend comes from the Latin word *tendere*, meaning "to stretch," or "to reach."

To attend, according to Webster, means "to apply

the mind to; to direct the attention to; to fix the mind upon; to give heed to, to regard."

The word "attend" is a generic and fundamental word. *It expresses the generic or fundamental effect which must be created in order to secure patronage.*

And so, then, the word attention means "the act of attending or heeding." It means "the application of the mind to any object of sense, representation, or thought." It means "exclusive or special consideration, earnest thought or regard, obedient or affectionate heed."

And that is exactly the effect that so far had happened in my mind in our analysis of this sale of merchandise.

Please note that my attention was favorable.

The word favorable comes from the Latin *favere* and means "to regard with good will."

The Oxford Dictionary defines favorable as "that which regards with favor a person, project, opinion, etc.; inclined to countenance or help, well disposed, propitious, attended with advantage or convenience, facilitating one's purpose or wishes, advantageous, helpful, suitable."

Favorable, therefore, means "full of favor" and "favorable attention" is "the mental act of attending to a thing with favor."

Please note carefully that attention is an intellectual process. It is a faculty or power of the intellect.

Your attention is attracted to a thing. It is a function of the **knowing** part of the mind rather than of the **feelings**.

But at the very same time that this intellectual effect of favorable attention took place in my mind, a feeling also happened and was indeed a part of the favorable attention.

I experienced a feeling of trustfulness in umbrellas, a feeling of faith in an umbrella as a means of protecting me from the rain.

I experienced a feeling that I could **rely** upon an umbrella to keep me from getting wet.

This feeling of **trust** or **faith** occurred along with and as a part of favorable attention.

It was n't a feeling of **faith** or **trust** in any one particular brand or make of umbrella, or in any particular umbrella house, or in any particular umbrella salesman, but a feeling of trust, reliance, and faith in umbrellas as instruments for keeping people dry when it rains and they are out of doors.

The one word in the English language which exactly expresses this feeling of trust, faith, or reliance is

Confidence. The word confidence comes from the Latin roots *con*, meaning "with," and *fides*, meaning "faith," and therefore means literally "with faith."

The Oxford Dictionary tells us that confidence is "the mental attitude of trusting in or relying on a person or thing"; that it means "firm trust,

reliance, faith." It means "the feeling sure or certain of a fact or issue; assurance, certitude; assured expectation."

We often hear it stated that "Confidence is the basis of trade."

We hear many statements of importance that the vast many do not pay much attention to. That is one basic reason why so many fail.

Those who fail are not heedful enough of such basic facts in Nature as that Confidence, in the sense in which it has just been defined, is "the basis of trade."

It is, in fact, the basis of all relationships in life which are permanent.

Its presence, to some slight degree at least, is a necessary concomitant of—an essential part of—the first intellectual effect already described, namely, **favorable attention.**

It is a necessity for the occurrence of the first step in securing patronage, namely, **getting** patronage.

Webster tells us that "to confide" means "to intrust, to give in charge, to commit to one's keeping," and that the word "confidence" means "the act of confiding, trusting, or putting faith in."

The Century Dictionary gives the Constructive Salesman some very suggestive and happy definitions of confidence. It says that confidence is "assurance of mind or final belief in the good will,

integrity, stability, or veracity of another, or in the truth or certainty of a proposition or assertion."

A careful study of the above definitions will make plain to the reader that the Oxford Dictionary does not limit confidence to persons; it extends to things.

It is important that this point be noted.

It is inconceivable that any patronage could be "secured" in the absence of confidence in the salesman, in the house he represents, and in the goods he sells.

Some degree of confidence at least must extend to one or more of the three elements which, combined, make the composite cause of both **securing** favorable attention and **inspiring** confidence.

In the sale which we are now analyzing it was not necessary for me to have confidence in any particular salesman, or in any particular house, or in any particular umbrella.

But if I had had no confidence whatever in umbrellas as a means of rendering me service, no sale of umbrellas would have been made.

But to go on with our story of this commercial transaction. It kept right on raining, and very soon another effect happened in my mind—an effect just a little different from either favorable attention or confidence.

This third effect was another feeling. I began to feel that it would be advantageous to me to really have an umbrella; that it would be conducive to my welfare, to my advantage.

And this effect is known in psychology—the Science of the Human Mind—as

Interest. It is known as “the feeling of interest.”

The word interest is derived from the Latin words *inter* (among) and *est* (is), and means literally “it concerns, matters, is of importance, makes a difference.”

“Interest” is defined as “the feeling of one who is concerned or has a personal concern in anything; hence, the state of feeling proper to such a relation or a particular form or instance of it; a feeling of concern for or curiosity about a person or thing.”

The above definition exactly describes the effect which happened in my mind at this particular stage of development of the sale which we are analyzing.

I experienced a feeling of concern about umbrellas, and a lively curiosity was excited in my mind concerning them.

This effect was something more than and different from the conditions of favorable attention and “confidence.”

It was an intensified form of favorable attention.

After this feeling of interest had been present in my mind a very short time, another effect happened.

I began to appreciate the value of an umbrella.

Had the rain stopped, my interest in umbrellas would probably have disappeared. But the rain did n't stop; it kept right on coming down, and that feeling of interest became intense enough for

me to begin "to place a just valuation or estimate of merit upon" umbrellas.

In psychology this feeling is known as "appreciation."

It may be said to be an intensified form of interest.

The word appreciation is derived from the Latin *ad* (to) and "pretiare" (to prize; from *pretium*, meaning "price"). It means "to value at a price"; also, "to set a price or value on, to recognize the worth of, to esteem highly."

It is interest become intense enough for the one experiencing this feeling to be willing to begin to acknowledge value, worth, monetary consideration.

One may have his favorable attention attracted to a thing, have confidence in its service-rendering power, take an interest in it, in a general sort of way, and still not appreciate its value enough to want it very much, and unless interest becomes intense enough to ripen into appreciation of values, there will be no sale.

In the case of the sale we are analyzing, my appreciation of the need and value of an umbrella very soon became intense enough to change to another and deeper effect.

This effect was one of uneasiness for want of an umbrella. It was an impulse to possess one.

I no longer merely appreciated its worth; I wished for one.

The word which expresses this particular effect is known in psychology as

Desire. "Desire" is the fifth effect necessary for securing business.

The word desire comes from the Latin *desiderare*, meaning "to miss, to long for."

It is defined by the Oxford Dictionary as "the fact or condition of desiring; that feeling or emotion which is directed to the attainment or possession of some object from which pleasure or satisfaction is expected; longing, craving."

"Desire" is defined by the Century Dictionary as follows: "An emotion directed to the attainment or possession of an object from which pleasure, whether sensual, intellectual, or spiritual, is expected; a passion consisting in uneasiness for want of the object toward which it is directed, and the impulse to attain or possess it; in the widest sense, a state or condition of wishing."

Webster tells us that desire is "the natural longing—that is, excitement—that is excited by the enjoyment or the thought of any good, an impulse to action for its continuance or possession, an eager wish to attain or enjoy."

By the time I had reached a store where umbrellas were kept, the effect which is so accurately described in the definitions from the eminent authorities just quoted had caused still another effect to take place in my mind.

I had made up my mind to buy an umbrella.

I had formed a very definite opinion on the subject; I had reached a conclusion.

And this particular state of consciousness is designated in the science of psychology as

Decision. The word decision comes from the Latin *decidere*, and means "to cut off, cut the knot, decide, determine."

Momentarily I had "cut off" everything else. I had "cut the knot" of other duties.

I had "cut out" the doing of anything else until that umbrella business was attended to.

The Oxford Dictionary defines decision as "the final and definite result of examining a question, the making up of one's mind on any point or on a course of action; a resolution, a determination."

Note well what the Oxford Dictionary tells us.

Decision stops with the making up of one's mind concerning "a course of action."

Decision means "the act of deciding," and not the act itself.

It means "the act of settling or determining to do" a thing, but it does n't mean the doing of it.

My intense desire for an umbrella had impelled, brought about, this decision in my mind to buy one.

I went into the store with my "mind made up." My decision to buy an umbrella was formed, and in this case was soon followed by another effect.

I bought the umbrella.

And right here occurred the final effect necessary for the **getting** part in **securing** business. And the name of that effect is

Action. At this stage of the proceedings I had not only **decided** to buy an umbrella; I actually bought one. I performed the act necessary for completing the first function of the will—decision.

The word action comes from the Latin *actio* and means “doing, performance.”

The Oxford Dictionary defines action as “the process or condition of acting or doing, in the widest sense; the exertion of energy or influence; operation.”

It frequently happens that one even **decides** to buy a thing, but for one reason or another does not.

But in this case the sixth and last necessary effect for the exchange of merchandise took place in my mind.

Action is quite a different effect from mere decision to act. And this sixth effect—action—is an absolute essential for the consummation of the first of the two processes entering into the **securing** of patronage, namely, the **getting**, the **acquiring**, the **obtaining** of it.

A careful analysis of just what happened in the patron's mind (which was my mind) in this instance reveals the following:

First. My favorable attention was attracted to the thing which I eventually bought.

Second. I had confidence that an umbrella would be of service to me.

Third. This intellectual thing, favorable attention, plus the feeling of confidence, combined to cause a third effect in my mind, the feeling of interest.

Fourth. The feeling of interest, when it became sufficiently intensified, changed to a feeling of appreciation of the value of an umbrella.

Fifth. When this feeling of appreciation of values had been intensified to a sufficient degree, it ripened into a feeling of desire, or actually wishing for—wanting—an umbrella.

Sixth. When the desire became intense enough it impelled another effect in my mind, namely, decision to buy an umbrella.

Seventh. In this case the decision was in no wise interfered with, and was followed by the seventh effect, which was action, through the operation of which I came into possession of the umbrella.

The presence of all of these seven effects is necessary, and they must find their place in the mind of every patron before his patronage is acquired. They are Nature's processes through which the acquiring mind passes.

Natural necessity may be the original instrument that started the process, as it was in this case, and brought about the effects.

You will note that it not only rained, but it kept on raining. There was a sustaining of the cause

which produced the effects necessary for the making of the sale.

In this instance, my act of purchase did not reflect any great degree of salesmanship on the part of the young man who administered to my needs.

The sale was really already made before I came into his presence.

An "order taker" might have completed the transaction, although in this case the young man was a real salesman—a Constructive Salesman.

And it became his province to direct my favorable attention to, inspire my confidence and arouse my interest in, get my appreciation of, create my desire for, bring about my decision to buy, and impel my action upon the buying of a particular umbrella.

This he did very nicely, and sold a good umbrella at a price which doubtless brought his firm a good profit.

But he did n't stop there. Being a Constructive Salesman instead of an "order taker," he proceeded to do something which is one of the great distinguishing marks or points of difference between the "order taker" and the Business Builder—the constructive salesman.

He exercised initiative—he did something without being told to do it.

After I had made the purchase of the umbrella in question, the salesman who had waited on me spoke to me about a storm coat.

I had no intention of buying a storm coat when I entered the store. The salesman who served me did n't press me or bore me, but he was there to render real Service to all customers who called. And he was sincere in believing that it would be to my interests to have a storm coat.

After he had tactfully attracted my favorable attention to the storm coat, and inspired my confidence by his constructive Mode of Conduct in general, I became interested in the subject of storm coats.

Directly following this, I began to appreciate the value that a storm coat would be to me in such weather as we were just then experiencing.

I immediately began to have a longing for—a real desire for—a storm coat.

I very quickly **decided** to buy one.

And this decision was followed by the necessary action to put me in possession of the storm coat.

For the sake of absolute clearness, let us see again, and from a little different angle, just what happened in my mind in each of these cases.

In the first case, the rain attracted my attention to the need of an umbrella.

The mental states of confidence in umbrellas, desire for an umbrella, appreciation of the value of an umbrella, decision to buy one, and finally action followed without any effort on the part of any salesman so far as umbrellas in general are concerned.

Old "Mother Necessity" is the greatest saleslady in the world. She induces the seven effects above enumerated in the minds of millions of patrons.

When I bought the storm coat exactly the same effects took place in my mind except that a man—a salesman—attracted my attention to storm coats, inspired my confidence in himself, his house, and in storm coats, roused my interest in them, caused me to appreciate the values of them, created my desire to possess one, led me to decide to buy one, and finally to act upon that decision, thereby rendering service to me, to the firm which he represented, and to himself as well, for by his constructive work he by that very fact was making himself more valuable to his firm.

The result was that I had a good garment which protected me from wind and rain, the firm made a profit on the sale, and he—whether he made any direct profit on this particular sale or not—helped to swell the profits of the composite salesman of which he was a part, thereby making it possible, to some degree, for the firm to reward him still better for his services.

He increased his service-rendering power, which is the cause of Reward.

We have now analyzed a sale; we have found out exactly what effects happen in the mind of every patron who bestows his patronage.

We might state the facts as follows:

We have seen seven steps up which the customer's mind climbs in the process of buying.

In the light of these facts you could probably formulate for yourself the following mental law of action:

Favorable attention properly secured, with confidence inspired, ripens into interest; interest properly sustained changes to appreciation; appreciation properly augmented changes to desire; desire properly intensified impels decision; and decision leads to action.

"Impel" and "compel" compared. The student will kindly note carefully the word *impels*.

The law does n't say desire **compels** decision and leads to action.

It is a law of Nature that intensity of desire **impels**—tends to—decision and action.

The word *impel* means "to drive or urge forward or on; to press on; to incite to action or motion in any way."

But it stops with that. It merely **incites** to action; it **urges** action. But it does n't **compel** action.

To **compel** means "to drive or urge with force or irresistibly; to force; to constrain; to oblige; to necessitate, either by physical or moral force."

Compulsion of patronage, even if it were possible, would be destructive and in no wise consistent with Constructive Salesmanship.

The customer always has the right to freedom of choice, and any influence or compulsion which would destroy that freedom and thus **compel** decision and action has no place in Constructive Salesmanship.

How to secure patronage. We have now considered the seven effects necessary for **acquiring** business.

But we are studying the subject of **securing**—not simply **acquiring**—and we have seen that to **secure** we must not only acquire but **insure**, not only have but **hold**, not only get but **keep** patronage.

We will represent the mental states necessary for acquiring business by the diagram on page 24. An analysis of this diagram reveals the following facts:

First. Confidence is the background, the canvas, upon which the whole of the mental processes are painted. It touches each one of them. It is a part of favorable attention, interest, appreciation, desire, decision, and action. Its entire absence would make the other states impossible.

Second. Favorable Attention is in the centre. It is the generic thing.

Third. The immediate effect flowing from Favorable Attention and exactly touching it is Interest.

Flowing from this effect and exactly touching it is Appreciation.

Flowing from Appreciation and exactly touching it is Desire.

Flowing from Desire and exactly touching it is Decision.

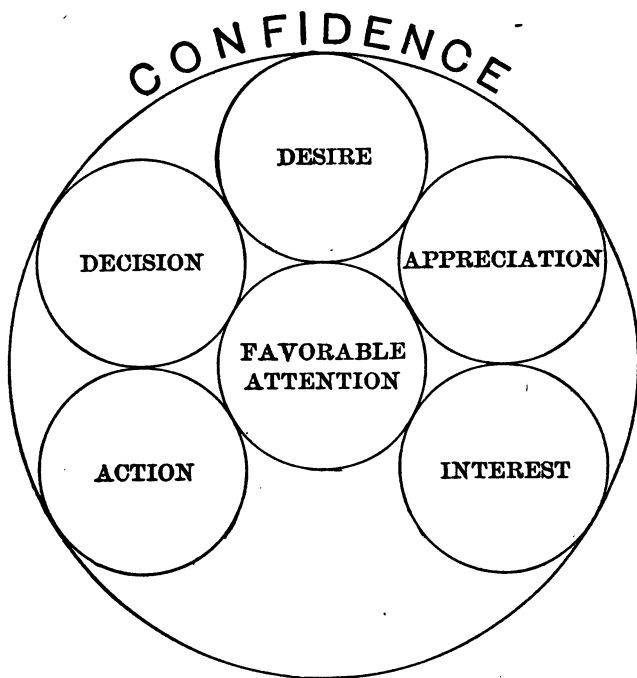


DIAGRAM A

Flowing from Decision and exactly touching it is Action.

Each touches the central circle—Favorable Attention.

In one sense the acquiring of business resolves itself into one thing—the securing and intensifying of favorable attention.

Interest, appreciation, desire, decision, and action are varying degrees of the influence of favorable attention, intensified.

The illustration that we have just given, however, is incomplete. There is one circle lacking.

And the thing which is lacking is the eighth effect necessary for securing business, in the true sense of that term.

It is simply an impossibility to secure business, in the sense of making it permanent and thus insuring a continuous flow of patronage, in the absence of the psychological element of

Satisfaction. The word satisfaction comes from the Latin *satis* (enough) and *facere* (to do or make).

The Oxford Dictionary defines “satisfaction” as “the action of gratifying to the full or of contenting a person by the complete fulfillment of a desire or supply of a want; the fact of having been gratified to the full or of having one’s desire fulfilled.”

It further states that satisfaction is “a satisfied or contented state of mind, now usually gratification or pleasure occasioned by some fact, event, or state of things.”

It will be perceived at once by every thinking student that the effect described by the above defi-

nitions simply must be made to take place in the mind of any patron from whom patronage has been acquired, in order to make the patronage **secure**—to have it really **secured**—put beyond danger of losing.

Patronage can no more be secured without this psychological condition or effect of satisfaction than water can be produced without oxygen.

It can no more be **secured** than the foundation of a building can be **secured** without something solid to rest upon.

It is the one and only way for the making of patronage permanent.

It is vital in business success.

This subject will be treated more fully later in the course. Just at this point we shall content ourselves with the foregoing explanation of exactly what "satisfaction" is, and pointing out the fact that without it patronage simply cannot be **secured**; that it is an impossibility to secure it without satisfaction, but that with it the analysis of the concept **Securing Patronage** is complete.

This fact in Nature is illustrated by the diagram on page 27.

An analysis of Diagram B reveals the following facts:

First. That satisfaction, as well as the seven effects previously determined as essentials for the **acquiring** of business, touches the central circle,

Favorable Attention, and rests upon the foundation of them all, namely, Confidence.

Second. That while Diagram A was incomplete,

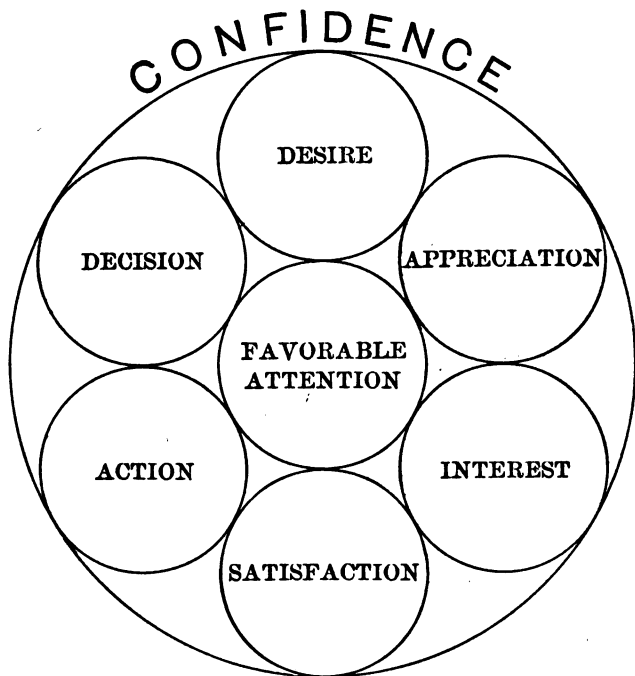


DIAGRAM B

one space being vacant, it is now completed in Diagram B.

A law of Nature. It is a fact in Nature, and not a theory of any individual, that these eight states

of consciousness are a complete statement of the effects which take place in the minds of patrons wherever and whenever patronage is **secured**—obtained and retained.

Business Science is arriving at what may be termed “the mathematics of efficiency.”

It is one of the basic facts of Nature, as revealed in that branch of mathematics known as geometry, that given a perfect circle of any dimension, six circles drawn around it, each touching its circumference, will each not only exactly touch the circumference of the central circle, but will exactly adjoin one another.

There will be no vacant space left between the points where the circumference of one circle adjoins that of the next.

To have more than six circles in the circle of circles surrounding the central circle would be an impossibility, would be contrary to Nature, and simply could not be.

It is just as much a fact of Nature that in the circle of consciousness of any patron, granted the presence of the foundation to work upon—confidence—only the seven effects, namely, favorable attention, interest, appreciation, desire, decision, and action, plus satisfaction, can exist.

There is no need for the student to spend any time searching for other effects, for the simple reason that Nature did n't make any more.

This law applies in every relationship of life. These eight mental states have happened in the mind of every patron whose patronage was ever secured by anybody. They will continue to happen in the course of every purchase that ever will be made by any one anywhere.

The mental law of **securing** applies to large transactions just as it applies to small. It applies to the purchase of a railroad or a steamboat line, and it applies to the purchase of a hairpin.

This mental law of **acquiring and retaining** is a law of the mind. It is one of Nature's laws, just as fixed and unchangeable as the law of gravity. Its application does not end with commercial relationships.

It applies to all the relationships of life.

The minister of the gospel must first attract the attention of the hearer whom he would convert to the Christian religion, and inspire him with confidence.

He must hold his listener's attention to the subject until the effect of interest occurs in the listener's mind.

He must so intensify that interest that it ripens into appreciation of the moral and spiritual values of the truths of Christianity.

He must so intensify the listener's appreciation of those values that it ripens into a desire to become a Christian.

That desire must become so strong that it moves the will of the listener to decision, and that decision must be followed by action on the part of the listener in conformity with becoming a Christian.

When this is accomplished, if the converted individual becomes dissatisfied with the church, the result is a discontinuation of his church relationships and the church has lost a patron, even if the individual should remain a practitioner of the Christian doctrine in his private life.

The law illustrated by the above diagram applies to the sacred relation of marriage.

The favorable attention of the husband-to-be is attracted to the lady.

She inspires him with confidence. He takes an interest in her.

This interest increases until he fully appreciates her good qualities.

This appreciation continues until he desires to make her his wife.

This desire becomes stronger until it ripens into decision and action.

Her deeds, her words, her general appearance and demeanor have combined to persuade and lead his mind through the necessary processes.

Then he in turn becomes a salesman.

He must bring to her attention the all-important subject, and he must inspire her confidence in him if he makes the deal.

He must arouse her interest in him; he must make her appreciate his values; he must make her desire to become his wife, and he must make that desire strong enough to bring about her favorable decision and action.

Throughout the whole courtship there must be a feeling of confidence, each in the other, if the transaction is to be finally completed.

And if, after the transaction is completed, the conduct of each is as it should be, then satisfaction is the natural consequence.

In the absence of that element of mutual satisfaction in the threefold relationships—intellectual, spiritual, and physical—the result is often a dissolution of this great contract between those who by sacred oath have bound themselves together with the promise “Till death us do part.”

In getting and keeping a job or position, the application must lead the mind of the prospective employer through the same states of consciousness.

Sometimes the mind leaps through the seven stages—favorable attention, confidence, interest, appreciation, desire, decision, and action—with the speed of an electric current; yes, more swiftly than that, for thought is quicker than electricity.

Sometimes it takes much time and many interviews to cause all of the effects to happen, even for the acquiring of patronage.

But some way, somehow, some time, the seven

effects represented in Diagram A must occur if patronage is acquired; and the eighth—satisfaction—must be added if patronage is to be made **secure**.

Organized facts. This phase of the Science will be extensively elaborated and general laws pointed out for the creation of these effects, in the fourth division of this Science—Business Psychology—which is devoted to the fourth law of human efficiency—the Meeting of the Minds. In a general way it will be treated through the entire course. It bears an important relationship to the whole Science.

From one viewpoint the whole of the Science of Business may be said to be **organized facts**, the application of which enables him who applies them:

1. To attract favorable attention.
2. To inspire confidence.
3. To excite interest.
4. To arouse appreciation.
5. To create desire.
6. To induce decision.
7. To bring about action.
8. To secure satisfaction.

Therefore have this mental law of “acquiring and retaining” in mind as you study each lesson.

Focus each phase of this Science upon the law.

Find its application to the **doing of things**—the doing of things which, done, tend to create the eight effects above enumerated.

Hitch each fact as you acquire it up to this mental law—the backbone, as it were, of Business Building.

Do this, and you will apply the facts involved in the Science of Business to the art of Constructive Salesmanship, which is the art of securing progressively profitable patronage.

In our next chapter we shall consider the words “progressively profitable.”

Summary

First. The securing of patronage means to get and keep, have and hold, obtain and retain, acquire and insure it.

Second. The salesman himself, the house he represents, the goods he offers for sale; these three factors are the whole cause of the effects requisite for getting and keeping the patron's patronage.

Third. The salesman is the active agency for creating the necessary effects even when his goods are so meritorious that they “speak for themselves.”

Fourth. When these effects are really “caused,” or made to happen, patronage is secured.

Fifth. There are eight of these effects which must be “caused” in order to secure patronage.

Sixth. The first of these effects is “favorable attention”—the mental act of attending to a thing, object of sense or of thought, with favor, and this is an intellectual process.

Seventh. The second of these effects is a feeling

of reliance; faith, trust, or certitude; we call it "confidence," and it must attach to the salesman, the house, and the goods.

Eighth. The third of these effects is another feeling, the feeling of "interest" or "concern." This is an intensified form of favorable attention and leads to "appreciation," which is an intensified form of interest.

Ninth. The fourth of these effects then is "appreciation," which is the acknowledging of value or worth, measured by money.

Tenth. The fifth of these effects necessary for securing patronage is "desire." This is an emotion or intensified feeling of uneasiness for want of the object, and an ardent longing for its possession.

Eleventh. The sixth of these effects is a particular state of consciousness called "decision," the making up of the mind to a course of action; a resolution or determination to act.

Twelfth. The seventh of these effects is "action," the final and necessary effect for the "getting part" in securing business.

Thirteenth. The eighth of these effects necessary for securing business—that is, making it permanent and insuring a continuous flow of patronage—is "satisfaction."

Fourteenth. These eight mental states or effects have happened in the mind of every patron whose patronage was ever secured by anybody.

Fifteenth. The mental law of securing applies to all transactions, large and small.

Sixteenth. The mental law of acquiring and retaining applies to all the relationships of life.

Seventeenth. The whole of this Science of Business may be viewed as organized facts, the application of which enables the party of the first part to *attract favorable attention; inspire confidence; excite interest; arouse appreciation; cause desire; induce decision; bring about action, and secure satisfaction.*

CHAPTER II

"PROGRESSIVELY PROFITABLE"

WHILE Constructive Salesmanship is the art of securing patronage, it is more than that.

Our definition teaches that it must be **progressively profitable** in order to conform to the requirements of Business Science.

Profit and progress defined. The word profit comes from the Latin word *profectus*, meaning, "advance, progress."

The word progress is derived from the Latin roots *pro*, meaning "forward," and *gradi*, meaning "to go."

The Oxford Dictionary tells us that the word profit means "the advantage or benefit of a person, community, or thing; use, interest, gain, good, well-being. That which is to the advantage or benefit of some one or something."

It defines the word profitable as "yielding profit or advantage; beneficial, useful, serviceable, fruitful, valuable."

Still another definition given for the word profitable is "yielding pecuniary profit, gainful, lucrative, remunerative."

The same authority defines progress as follows:
"Going on to a further or higher stage, or to

further or higher stages successively; advance, advancement, growth, development, continuous increase, advance to better and better conditions, continuous improvement."

The Century Dictionary says that the word means:

"Proceeding onward toward ideal completeness or perfection in respect of quality or condition," and that it applies to "individuals, aggregations of individuals, communities, and the race."

Commercially speaking, profit is defined as "acquisition beyond expenditure, excess of value received for producing, keeping, or selling over cost; the excess of value received above the total cost of anything."

More broadly or generally, "profit" is defined as "accession of good, valuable results, useful consequences, benefit, avail, gain, service, improvement, emolument."

Profitable patronage is, therefore, that kind of patronage that brings one profit or gain—patronage which is lucrative, useful, helpful, advantageous, beneficial; while progressively profitable patronage is that degree or kind of profitableness as related to patronage which when secured enables the individual or the firm, partnership, or corporation securing it to progress—move onward toward ideal completeness or perfection in respect of condition.

All patronage secured is not profitable. While all

individuals engaged in useful effort have a patron or patrons, and are therefore securing patronage, the high percentage of failures proves that relatively few secure patronage that is progressively profitable.

While each of the 250,000 corporations doing business in the United States of America in 1916 was securing some patronage, over 100,000 were making no profit.

It is the chief province of Business Science to point out the reason why, and to reveal universal facts which, applied, will remedy the adverse conditions experienced by so many.

And the basic reason—the primary fact—why so few secure that which all desire is because they are striving to get effects without first taking care of the Cause which, well provided for, will take care of the Effect.

The desire to acquire is universal in mankind. The desire to have and to hold as one's own exists in every normal individual, and so long as it does not pass the pivotal point and degenerate into greed—the seeking to get without giving—it is good that it is so.

The road to the scientific and therefore the accurate and entirely practicable way to the securing of progressively profitable patronage will be made perfectly plain to the unprejudiced and earnest student as our studies proceed, and he will find that

this Science, which makes plain the road to profit making, treats the term "profit" not alone from the viewpoint of money making.

Among other definitions, the Century Dictionary teaches us that profit means "any advantage, accession of good from labor or exertion," and states further that it means "acquisition of anything valuable, corporeal or intellectual, temporal or spiritual."

The organized facts of this Science, when applied, result in the making of profit in the financial sense, but the acquisition—the growth—to the individual who applies them does not stop there.

His profit will include the securing of intellectual, spiritual, and physical profit or gain of infinitely greater value to the individual than any amount of money could possibly be.

His profit will include those riches of manhood which insure to their possessor the acquisition of good in general, valuable results, useful consequences; general improvement and emoluments—those things which, together with financial profit, make for happiness, the prime object of human existence and that which money alone cannot buy.

Money a necessity. At this point in our studies, however, we shall limit our consideration of the facts concerning profit making to its financial or pecuniary meaning, namely, *the excess of value received above the total cost of material things.*

Idealists, so called, may philosophize as they will

about monetary gain having nothing to do with happiness. The fallacy of such reasoning appears in the light of the following facts:

First. Self-respect is essential for happiness.

Second. To become dependent upon others tends to destroy the self-respect of normal people.

Third. Food, raiment, and shelter are not only essential to happiness but they are necessary to existence.

Fourth. As society is organized today and doubtless will be for a long time to come, these three essentials for happiness and existence cost money.

Fifth. As a means of really living—not merely existing—certain other things are essential to advancement, progress, and growth; such as books, music, travel, and recreation, these varying according to the tastes and temperament of the individual. All these cost money.

Money must be earned. The acquisition of money—financial profit—is, therefore, a necessity for existence as well as for happiness, and there is but one absolutely certain method of getting the necessary thing—money—in a progressively profitable way; namely, to earn it.

The word earn comes from a Latin root meaning “to reap, harvest.”

Webster tells us the word earn means “to merit, or deserve, as by labor or service; to do that which entitles to reward, whether the reward is received

or not; to acquire by labor, service, or performance; to **deserve and receive** as compensation."

Do not thoughtlessly pass these definitions.

They are important.

They are facts.

At this point note well the following facts:

First. According to the Science which you are studying there is only one absolutely certain way to get the necessary thing—financial profit; namely, to earn it.

Second. In order to earn—harvest or reap—you must **merit or deserve**. You must do that which entitles you to reward or profit, and must do that whether the reward is received or not.

Third. To earn is to deserve and receive, but note well the fact that the **deserving** comes before the **receiving**.

What is sold must be valuable. We shall treat this phase of the subject much more thoroughly later, but right here it is important that we establish the fact that the starting point of financial profit making is **deserving, meriting, making** that which you have to sell truly valuable.

It is important that you see—and with entire clearness—that you labor under the necessity, as a law of Nature, to make the thing you sell worth more than it costs; worth more to the patron than it cost you. This is an essential element—a necessary fact or factor. "Progressively profitable" pat-

ronage cannot be secured without it, as conditioned by our definition, any more than human life can exist without air to breathe, or any more than "3" can exist if from it you subtract "1."

The individual employee who secures progressively profitable patronage for his goods (his services) must then, first of all, see to it that they are valuable, worthy, worth more than his effort has cost him, if he is to realize that all-important margin, the essential element in profit making: the excess of the total price received above the total cost of production.

This fact is still a fact when applied to the professional man. It remains a fact when applied to merchandise in every form.

If the manufacturer or merchant secures progressively profitable patronage for his wares, he must *first of all look well to the question of value of the wares offered.*

This is the first essential for financial profit making.

And without it he can no more realize the state of having his business move onward toward an ideal condition than Nature could grow an oak without an acorn.

Sell at a profit. But just as "1" alone never equals "3," so the making valuable of that for which one is seeking patronage does not insure the making of profit.

The second essential is to sell the goods having the value at a sufficient price.

And by the term "sufficient" we mean an amount large enough so that the total price received is more than the total cost.

This involves the question of "securing," which has been treated as to fundamentals in our last chapter and will be treated thoroughly by the Science as a whole.

Selling a valuable thing for what it is worth, then, is just as essential to financial profit making as the first necessary element—the making of the thing valuable and of worth.

One must first do that which entitles him to reward, whether he gets it or not; but to get what it is worth, and thus realize a profit, this second fact is necessary—the actual selling of the thing made valuable for a price which makes possible an advance—progress—toward an ideal condition.

Save. But the two elements above explained, while they will make temporary profits, will not insure progressively profitable patronage.

The third essential for financial profit making is the saving of the excess of the total amount received above the total cost.

"Saving" means "preserving, rescuing, avoiding unnecessary expense or waste; frugal, not lavish or wasteful, economical; incurring no loss, though not gainful."

As a noun, the word saving means "something kept from being expended or lost; that which is saved or laid up."

Let it be remembered that this Science deals with facts.

It is a fact, not a theory, that failure to observe and put into practice the simple facts just stated has caused millions of failures.

Vast numbers of those who land in the ranks of the fifty-four per cent mentioned in our introduction, arrive there by way of the route of Wastefulness.

They fail to avoid unnecessary expense or waste.

Many fail to provide valuable goods.

Many provide valuable goods, but fail to sell them at a profit.

Many provide valuable goods and sell them at a profit, but fail to save the profit. They waste instead of save the profit, and then their securing of patronage does not become progressively profitable.

Americans especially are notably wasteful and extravagant, both as individuals and as business institutions.

We quote from Hon. William C. Redfield, U. S. Secretary of Commerce, in his address before the World's Salesmanship Congress at Detroit:

It is horrible to think of the waste in the past years of American industry.

We hold business conventions and let the eagle scream, and enthuse over the greatness of America, while others grow rich on what we are neglecting.

It is undoubtedly true that half a million available horsepower in hot gases escape from our wasteful coke ovens. Every one knows it to be true that the great German dye stuff industry has been built up out of the scientific use of materials of which we were at once the largest producers of the raw stuffs and the largest consumers of the finished products.

We cheerfully burned and otherwise destroyed many thousands of tons of paper-making material and imported nearly half of our paper stock from abroad.

Indeed, it is true that these men needed protection, but it was protection from themselves they needed.

And these are but examples of wastefulness in commerce. For herein is revealed a fact which accounts for millions of the many millions who fail. He who wastes violates a natural law, and must pay the penalty. Great men and great institutions reflect Nature's laws.

Nature is not wasteful; nothing is lost or destroyed by the greatest of all manufacturers—Nature.

The indestructibility of matter is an established fact in physical science. All disintegrated things are made over into something else; not an atom is lost.

One of the favorite mottoes of Sir William Lever—one of the greatest business men in England—is "Waste not—want not." His individual life and the great business of which he has been the chief builder

reflect this law. He put this and other facts of Nature into practice, and has reaped financial reward in a large way.

Unless one not only **makes** profits but **saves** them, he cannot exercise the art of securing progressively profitable patronage.

But 1 plus 1 plus 1 never equals 6.

Use wisely. There are six essentials for the securing of progressively profitable patronage.

The making of valuable goods, plus the selling of them at a sufficient price to insure an initial profit, plus the saving of the profit, will not alone insure even the making of progressively profitable patronage to the highest possible degree, to say nothing of the securing of it. *The fourth essential is the wise use of saved profits.*

Webster tells us that the word use means "the act of employing anything or of applying it to one's service; conversion to some purpose; the yielding of service; advantage derived; utility."

The word wise means "discerning, judging soundly concerning what is true or false, proper or improper"; it means "choosing the best means and the best ends for accomplishing things." To be wise means "to be sagacious."

The wise use of profits made and saved means the exercising of sound judgment in the employing of one's saved profits in one's service.

It means making the saved profits work for you wisely and well. It means the "sagacious" conversion of saved profits to some good purpose. It means to so use the excess of total amount received and saved above the total cost, that advantages will be derived from such use. It means the converting of saved profits into utility.

The miser **makes** and **saves** profits, but he does not wisely **use** them. Money hoarded is not being converted into use.

The wise use of saved profits is a matter which can be determined only by the sound judgment of him who makes and saves them, aided by seeking and heeding wise and honest counsel and the special study of such branches of knowledge as investment.

It may be wise to invest a part or even all of one's "saved" profits in insurance, bonds, stocks, real estate, or other securities; thus, if the money is wisely invested, making the saved profits make or earn more money.

If one is in business for himself it may be much wiser for him to use his saved profits for the extension of his business to a wider range of usefulness—to so enlarge it that he can render Service to more people.

When one's saved profits, wisely used, have mounted high enough to insure one against dependence, then the wisest possible use for them is for the benefit of others.

Altruism is the mark of the completed man.

Just what to do and how to do it—just how to use saved profits in such a way that the use will prove a wise one—the Science of Business does not attempt to teach.

The study and application of all its truths will, however, so unfold or develop one's judgment and other constructive capacities, faculties, qualities, and powers, that the wise use of saved profits will be a natural consequence.

So, then, the wise use of saved profits is the fourth essential element for the securing of progressively profitable patronage.

But 1 plus 1 plus 1 plus 1 never equals 6.

Permanency. Careful analysis reveals the presence of still other essentials for the securing of progressively profitable patronage. And the fifth essential is the one already revealed in the preceding chapter, namely, **permanency**.

Patronage simply must be permanent if it is to be progressively profitable.

The transitory or spasmodic patronage of those who **could** make their patronage permanent and continuous, is not progressively profitable patronage.

The element of permanency of patronage is one of the most vital in progressive profitableness, the importance of which is sadly overlooked by many.

The initial transaction, the getting of patrons

started, is frequently so expensive that no profit is made on the first transaction of the patron.

The advertising or the personal solicitation, direct or indirect, or both, may have more than absorbed all the profit on any given patron's first purchase, or even on his first several purchases.

In the case of the retail merchant, the patron may be attracted to his place of business by some bargain sale. The patron may purchase some article which is really sold below cost.

If the patron is served right, that is to say, if the goods are not misrepresented in any way and are found satisfactory, and if the attention given to the patron at the time of the purchase and at the time of delivery, and even after delivery, is of the right kind, the element of permanency of patronage will be largely insured and subsequent transactions made possible.

The same is true of the wholesaler—the making of new customers often involves expensive advertising, generally the sending of a representative, with all the incident expenses of railroad fare, hotel bills, salary, and so on.

If the initial transaction is satisfactory and confidence is established, a permanent patron, with repeating orders, will usually result.

If, on the other hand, the transaction is conducted in such a way that confidence is either shaken or destroyed, if business is done in such a way that

dissatisfaction in any degree results, then the chances are greatly against future patronage, in which event loss rather than profit results from the initial transaction.

The same is true all along the line of human relationships, commercial and professional.

The dentist who fails to make good with his first patient is badly handicapped.

A few permanent patrons of the physician or the dentist, a few permanent clients of the lawyer, a few permanent patrons of the bank, lead to more; and soon they begin to multiply rapidly through the force of the indirect suggestion, the unselfish and unpaid for advice to others, on the part of pleased and satisfied patrons whose confidence has been established and maintained.

Four stages of intelligence. To make this feature of permanency of patronage entirely plain, and to emphasize its importance sufficiently, it is well for us to consider the four classifications of the human race from the viewpoint of intelligence. They are as follows:

1. Ignorance.
2. Knowledge.
3. Learning.
4. Wisdom.

Centuries ago, when the race was very young, every one was groping in the darkness of ignorance. Then, as far as trade relationships were concerned,

even physical might made right. The strongest physically prevailed, just as the strongest dog takes the bone.

The man who could forcibly take property from another had a right to it. There were no man-made laws to prevent him.

Later the darkness of ignorance gave way before the twilight of that degree of intelligence known as knowledge.

The degree of intelligence which we call knowledge may be said to be that mental state wherein man is in possession of a considerable number of facts. He has perceived a considerable degree of truth. He has begun to perceive relationships between things.

In this stage of intelligence all too often **mental might made right** and still does with those whose intelligence ranks no higher than knowledge.

As compared to the highest form of intelligence, knowledge is a relatively low order of intellectual development.

The story of the horse trader illustrates the plane upon which trade is conducted by men of ignorance, or even men of quite a considerable degree of knowledge.

Jones bought a horse of Brown.

Jones led the horse back in a few days and said to Brown: "This horse is blind."

"I know it," replied Brown.

"Then why did n't you tell me?" asked Jones.

"Well," said Brown, "the fellow I got the horse of did n't say anything to me about it, and I thought perhaps he did n't want it mentioned."

Do you think that either satisfaction or confidence on the part of patron Jones could have been the result?

Do you think he would be likely to become a permanent patron of Brown, the horse dealer?

Do you think the things he would naturally say to his friends concerning Brown and his methods of doing business would be likely to make Brown's horse business boom?

And yet the horse traders have no corner on that kind of business philosophy. We still find more or less of it all along the line of life.

We find men taking advantage of each other in trade, driving sharp bargains, even directly deceiving—yes, lying—that's the word. We might just as well be plain about it.

They are apparently oblivious to the importance of the element of permanency in trade, and act as if they were ignorant of the fact that confidence is the very basis of trade.

Marshall Field, who was perhaps the greatest retail merchant the world has ever known, said: "The man who lies to sell goods is a fool."

And the reason why he is foolish to lie is because lying, deception in all its forms, tends to destroy confidence, and confidence is the basis of all trade.

Learning, the third degree of intelligence. Learning is knowledge plus.

As long as one's knowledge is narrowed down to one particular line of thought or effort one cannot be said to be a man of learning.

The horse trader whom we have mentioned probably had much knowledge concerning horses, but he was evidently a stranger to ethics, moral philosophy, the true relationships of man in society, and other branches of knowledge which he might just as well have possessed as not, and which would be fully as valuable to him in business as his knowledge of horses.

How long would you or I trust our law business with a lawyer who knew nothing but the law?

The case we engage him to look after may involve the subject of electricity or mechanics, or any one of many things. And then, if not already familiar with that subject, he must inform himself. Gradually his knowledge broadens out and he becomes a man of learning.

It is then, and not until then, that he becomes a master in his profession.

Origin of false standards of trade. The tradesmen of the world are not wholly responsible for the false standards which exist in trade.

These conditions of the absence of right relationships between buyer and seller or salesman and patron were partially encouraged, or at least countenanced, by the classes in the olden times.

For several centuries in the early history of the world, education, which was supposed to be the acquisition of learning, was said to be for the classes, not the masses; and men engaged in the manufacture and distribution of the world's products were supposed to belong to the masses.

As far as our educational systems are concerned, the university came first, and it was formed for those who were preparing themselves to become members of the learned professions, like the law, medicine, and the ministry.

The man who was to engage in trade was not permitted to enjoy the benefits of intellectual training in the university.

The masses were studiously kept in ignorance, and the business of trade was looked down upon and shunned as an occupation unworthy of refined intellects and gifted natures.

Ethics is defined as the science of right conduct towards others.

We have long heard of ethics in the learned professions. The members of the learned professions are supposed to be, and generally are, ethical in their dealings with each other and with their patrons. There are exceptions to this, of course, but ethics is at least supposed to be the rule where learning prevails.

We have not, for so very long a time, heard of ethics in trade.

On the contrary, the Roman law countenanced sharp practices as between buyer and seller.

One of the maxims of the Roman law was *caveat emptor*, which interpreted means "let the buyer beware."

We find no maxim of law which reads "let the client beware," or "let the patient beware," or "let the pupil beware," or "let the parishioner beware"; but "let the buyer beware" was a maxim of man-made law.

It was not, however, a maxim of natural law, and it was therefore bound not to prevail permanently.

Gradually the masses came to demand their rights.

Magna Charta was born. School training came to be more and more for all, regardless of vocation. The common schools were established—even compulsory education came.

Gradually the race became more and more intelligent, learning became more and more the common property of all. As learning advances, ethics enter more and more into all the relationships of life, and the race advances from the gray dawn or twilight of intelligence known as knowledge into the light of the risen sun of learning.

And finally it approaches the noonday, the highest state of intelligence; and this is wisdom.

Wisdom, the fourth state of intelligence. The highest form of intelligence is wisdom.

Wisdom is defined by the Century Dictionary as coming from two roots—*wis*, meaning “wise,” and *dom*, meaning “condition.” This gives the word the literal meaning of “wise condition.” The dictionary goes on to say:

“The property of being wise; the power or faculty of forming the fittest and truest judgment in any matter presented for consideration; a combination of discernment, discretion and sagacity, or similar qualities involving also a certain amount of knowledge, especially knowledge of men and things gained by experience. It is often used in a sense nearly synonymous with discretion or with prudence, but both of these are strictly only particular phases of wisdom. Frequently wisdom implies little more than sound and sober common sense; hence it is often opposed to folly.”

We must not leave this question of the difference between knowledge and wisdom without the familiar quotation from Cowper which follows:

Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Until smooth'd and squar'd and fitted to its place,
Does but encumber whom it seems t' enrich.
Knowledge is proud that he has learned so much.
Wisdom is humble that he knows no more.

FUNDAMENTALS—CONTINUED

The wise man may or may not have been to college. There are many men in trade whom the man with his head crammed with Greek and Latin and higher mathematics would call ignorant, but who are really much richer in wisdom, in the essentials of the success problem, than those who make the charge of ignorance.

It will always be noted that the wise man in trade has perceived the fact that **confidence is the basis of trade**. He sees that there is much more in business building than in the cut-throat, dog-eat-dog methods of the mere business getter. He sees that the square deal pays. He sees that, in order to make permanent patrons, those who come again and keep on coming, and who bring their friends and their friends' friends, he must so conduct his business as to have and to hold, obtain and retain the confidence and the satisfaction of patrons.

The blind, the general, the genius, and the seer. Just as there are four grades or stages of intelligence, so there are four ranges of mental vision.

The man who can see no farther ahead than the present is mentally blind.

The man who can plan for a year is a general.

The man who can plan for a lifetime is a genius.

The man who can plan for generations yet to be is a seer, a prophet.

There are business men and professional men

to-day who are so gaining the confidence and so thoroughly satisfying their patrons that they are practically insuring the patronage of the children of their present patrons. Yes, they are even going far toward insuring for their institutions the patronage of the children of their patrons' children.

Thus are they planning their work for generations yet to be.

There are many indeed to-day who are entitled to have the word "genius" applied to them in the sense in which that term has just been used. They are planning for a lifetime and to hold for a lifetime the trade of present patrons.

There are others who plan for a year.

The business man who does not plan at least that far ahead cannot hope to last very long in the commercial race to-day.

But there are millions in all who are so mentally blind that they look no farther ahead than the present. With them it is anything to get the business now, to-day; sell goods, get patrons now; get them honestly if you can, but get them. Never mind about the future. Let that take care of itself. Lie to the customer. Sell him shoddy goods at high prices if you can. Make as big a profit as you can on each deal. Let the buyer beware. Trade for them is a case of dog-eat-dog, every man for himself, and the devil take the hindmost.

Thus do the ignorant man and the man of little

knowledge reason. Thus dimly does the mentally blind man see.

But in the light of advancing wisdom this state of things is passing away and the better and more profitable plan of ethics in trade is entering.

More profitable? Yes, by far the more profitable from every viewpoint; and one of the reasons why more profitable is because of the fact that through ethical conduct alone can permanency of patronage be insured.

And so then, we have discovered a fifth essential for the securing of progressively profitable patronage, namely, permanency.

It is an absolutely essential element, if the result of securing it is to be the moving onward toward an ideal state or condition as to having and holding permanently profitable patronage.

But 1 plus 1 plus 1 plus 1 plus 1 never equals 6. There is still one more essential in addition to

1. Making that which is sold of real value.
2. Selling or disposing of it at a price above the total cost of production.
3. Saving the profit.
4. Wisely using the profit.
5. Permanency.

There is a sixth necessity or essential element—the most important of them all, for the reason that without it the other five could not exist. This we shall consider in our next chapter.

Summary

First. Profit is acquisition beyond expenditure; excess of value received for producing, keeping, or selling over cost; the excess of value received above the total cost of anything.

Second. All patronage is not profitable.

Third. That the individual, firm, or corporation may move onward toward ideal completeness or perfection it is necessary to secure progressively profitable patronage.

Fourth. The organized facts of the Science, when applied, result in the making of profit in the financial sense, and securing to the individual those riches of manhood, valuable results, useful consequences, improvement, and emoluments which, together with financial profit, make for happiness.

Fifth. Money is a necessity for existence as well as for happiness.

Sixth. There is only one absolutely certain method of getting the necessary thing—money; that is, to earn it.

Seventh. To earn is to deserve and receive. To deserve comes first; you can only deserve by making the thing you sell worth more to the patron than it cost you.

Eighth. Selling a valuable thing for what it is worth is as essential to financial profit making as the making of the thing valuable, a thing of worth.

Ninth. The excess of the total amount received above the total cost must be saved.

Tenth. Many provide valuable goods and sell them at a profit, but fail to save the profit.

Eleventh. Nature wastes nothing, loses nothing, conserves all. Great men and great institutions reflect Nature's laws and methods.

Twelfth. There are six essentials for securing of progressively profitable patronage: (1) Making of valuable goods; (2) selling them at a price to insure an initial profit; (3) saving the profit; (4) wisely using the saved profit; (5) permanency of patronage; (6) principle of service (see next chapter).

Thirteenth. Four stages or grades of intelligence are ignorance, knowledge, learning, and wisdom.

Fourteenth. False standards of trade are due chiefly to ignorance, the lack of that true knowledge which leads on to wisdom.

Fifteenth. The wise man has discovered that confidence is the basis of trade.

Sixteenth. Four ranges of mental vision are:

1. The blind, who cannot see beyond the present.
2. The general, who can plan for a year.
3. The genius, who can plan for a lifetime.
4. The seer, who can plan for posterity.

Seventeenth. Through ethical conduct alone can permanency of patronage be insured.

CHAPTER III

THE PRINCIPLE OF SERVICE

WE NOW come to the consideration of that part of our definition which has to do with the conditions and causes from which spring, flow, or proceed the desirable results or effects which we have been considering.

Business Building or Constructive Salesmanship is not alone the art of securing progressively profitable patronage. The patronage secured cannot be progressively profitable in the absence of certain conditions.

The securing of patronage, according to our definition, is conditioned upon something.

What is it? And just what is meant by the word conditioned?

Webster tells us that the word conditioned means to "invest with or limit by conditions; to impose or be imposed as the condition of."

The Century Dictionary tells us that a condition means "a requisite." It means "something the non-concurrence or non-fulfillment of which would prevent a result from taking place."

To be conditioned is, therefore, "existing under or subject to conditions."

The art of Business Building Salesmanship is conditioned upon what? The art of Business Building or Constructive Salesmanship is conditioned upon **something**, the non-concurrence, the non-compliance, or lack of fulfillment of which would absolutely prevent the results or effects from taking place which are essential to the securing of progressively profitable patronage.

This **something** is as necessary to the process of Constructive Salesmanship as are the lungs for the process of breathing.

This something upon which Business Building or Constructive Salesmanship is conditioned is as essential for the securing of progressively profitable patronage as is the human heart for the circulation of the blood.

Business Building or Constructive Salesmanship can no more be sustained without it than the foundation of a building, and the bedrock on which it rests, could be sustained without Mother Earth to support them or hold them up.

This something is the Cause of which the securing of progressively profitable patronage is the Effect.

It is to profitable patronage, in fact to all of life's rewards, what fire is to heat, what the sun is to the light of day.

And this something is a principle.

The word principle defined. Let us now find out exactly what a principle is.

The word principle comes from the Latin word *principium*, and means "beginning, foundation."

Webster tells us that a principle is a "source or origin—that from which anything proceeds." He tells us further that it is a "fundamental substance or energy, a primordial substance." He tells us again that it is an "ultimate element or cause, a fundamental truth." He also defines it as a "comprehensive law or doctrine from which others are derived, or on which others are founded." Still again he states that it is "a settled rule of action, a governing law of conduct."

The eminent men who compiled the Century Dictionary tell us practically the same thing when they say a principle is "cause in the widest sense, a truth which is evident and general, a truth comprehending many subordinate truths; a law upon which others are founded or from which others are derived."

The principle of Service. And the principle upon which the art of building any business (or business) depends in such a way that its patronage will be progressively profitable is **Service**.

The principle of Service is the cause, the source, the ever-flowing well of Business Building or Constructive Salesmanship—the eternal fountain of progressively profitable patronage.

Service is by far the most important word in our definition.

A comprehension of exactly what it is and its re-

lationship to that which all the world is seeking—namely, reward—is the most important thing to be accomplished in this whole lesson.

Nothing is more variable than human nature.

In spite of this fact, there is one particular in which all normal human beings are alike,—everybody desires reward; every one would like to secure progressively profitable patronage.

The basic reason why so few succeed in attaining satisfactory reward is that they are striving for a desired and desirable Effect instead of taking care of the Cause which, taken care of, would produce the desired Effect.

And the one cause which, put into operation—made to operate—will take care of all the desirable effects flowing from the art of Constructive Salesmanship is **the principle of Service.**

It is therefore of the utmost importance that we analyze this particular ultimate element or cause—this fundamental truth—which is the beginning or foundation, the source or origin, from which the Science of Business proceeds.

The student's understanding, appreciation, and application of this whole course of study depends largely upon his grasp of the reality of this ultimate element or cause—this fundamental truth—this comprehensive law from which the other laws are derived and upon which all of Nature's laws of successful human conduct are founded.

He must come to recognize it as a natural law,

a law with which man-made opinion has nothing to do; he must recognize that it is a fact, a settled rule of action, a governing rule of conduct, just as Nature's law of gravity governs the falling of the apple.

He must come to see it as a cause in its "widest sense"; a truth which is "evident and general"; a truth "comprehending many subordinate truths."

He must come to see why it is the fundamental truth upon which all the other laws of this Science depend; why it is "a primary truth forming the basis of subordinate truth"—the tributary law of this Science.

He must come to see the natural—Nature-made—reasons why the principle of Service is "a general statement or tenet forming the ground of or held to be essential to" the statement of thought involved in the Science of Business.

He must come to see the reasonableness—indeed, the necessity—of its forming the basis of our whole chain of reasoning.

Aye, more—he must come to see his utter helplessness if he presumes to violate Nature's governing rule of conduct—the principle of Service.

The word service defined. Webster tells us that the word service means "useful office, advantage conferred, that which promotes interest or happiness, benefit, avail."

The learned men of the Century Dictionary tell us that service means "to aid by good offices, to

minister to the wants or well-being of," that it is "to suffice, to satisfy, content, to answer the requirements of." They say further that it is "to supply, furnish, and usually the source of regular and continuous supply."

Another authority in the Century Dictionary makes the verb "to serve" synonymous with the verb "to earn."

The Oxford Dictionary tells us that service means "help, benefit, advantage, use; conduct tending to the welfare or advantage of another."

We make no apology for the multiplicity of definitions of this and other basic terms used in this Science. They are all either potently suggestive or direct statements of basic facts.

Usually from one or more of the three sources so frequently quoted, adequate definitions are to be found to express our exact meaning of terms used in the evolving of this, a new science.

In this instance, however, while the definitions quoted are splendidly suggestive and truly helpful to the student of the Science of Business, they do not adequately express the exact sense in which we use the word Service. That is to say, they do not sufficiently explain Service as a principle in Nature—indeed, her most basic, primordial principle of successful human conduct.

For instance, it is good for us to have so eminent an authority as the Century Dictionary tell us that service is "to aid by good offices, to minister to the

wants or well-being of"; that it is "to suffice, to satisfy."

Satisfaction an essential of Service. Right here the author of that particular definition hints at or suggests an absolute essential of service—indeed, its chief function from the viewpoint of the principle of Service being the source or cause from which progressively profitable patronage flows.

In our last chapter we found out that satisfaction is one of the essentials for the securing of progressively profitable patronage. We saw that, by reason of its relationship to the element of permanency of the patronage when once obtained. And we saw that Nature provided only one constructive and therefore legitimate way of insuring permanency of patronage.

That way, we saw, is to keep the customer "satisfied" with the Service rendered.

The one patronized must induce, cause, or bring about in the mind of the patron the state of consciousness known as the "feeling of satisfaction" in order to secure the permanency of his patronage.

There is no substitute for it—nothing "just as good."

No other word in the English language exactly expresses the effect which the salesman (using that term in the broad sense, and including all humanity) must first cause, produce, or create in the mind of the patron if he is to secure the permanency of his patronage.

The word satisfy is from the Latin roots *satis* (enough), and *facere* (to make), and means in general "to fill up the measure of a want; hence, to gratify fully the desire of, to make content, to supply to the full, or so far as to give contentment with what is sought or wished for."

And that is exactly the state or condition one must induce in the mind of his patron or patrons if he wishes to enjoy the benefit, gain, and growth incident to permanency of patronage.

There is no sentimentality about it. It is simply a fact in Nature.

Nature made the minds of all patrons the same way in that particular, and the only possible way to induce that essential condition is through doing those things which will promote the benefit, the happiness, and the content of the customer.

It is the only possible way to make your house or your effort—your work—the source of "regular and continuous supply" to your patron or patrons.

The moment anything occurs which causes the constructive feeling of satisfaction to change to the destructive feeling of dissatisfaction, patronage ceases to be permanent. The customer or patron looks elsewhere for a "source of supply" of his needs. He looks for some one else to "minister to his wants or well-being."

No one is shrewd enough to change this fact in Nature.

The human mind is simply "built that way," and

man can no more change that trait of humanity than he can change the law of gravity.

But our best dictionaries fail to tell us what constitutes the kind of Service that will "satisfy." They fail utterly to analyze Service into its constituent elements.

They fail to tell us what elements must be present in human effort, or what factors must be present in merchandise, in order to produce this necessary effect, which must be induced and sustained in the mind of the patron in order to insure the permanency of his patronage.

In the absence of exact analysis, the word Service—even the term "the principle of Service"—is a very nebulous thing. It is indefinite.

A rain cloud is a nebulous thing, but it can be condensed, and when this is done Nature gives one result.

The result is rain water.

This always happens.

Nature does not yield milk one time and wine another and rain water another. The result of condensing a rain cloud is always the same.

And when the water is analyzed, Nature always gives the same answer as to the natural elements entering into water. H_2O equals pure water. This is true the world over.

That is to say, hydrogen and oxygen united in the proportion indicated in the formula always

equal the same thing; always yield the same result—pure water.

Metaphysics is at last doing for the abstract elements in Nature—such as the principle of Service—what physics has long been doing for Nature's physical elements, such as water.

The principle of Service analyzed. Business Science has at last analyzed the principle of Service. It has resolved it into its constituent parts, discovered the elements which, combined, make the kind of Service which, when rendered, causes the mental state of satisfaction in the mind of the patron.

The author of the Science of Business had long been searching for an adequate definition of "Service." He had searched not infrequently for eleven years, but had not found it.

While reading *The Science of Peace* by Bagavan Das, he found it when not looking for it and cried "Eureka!" When his eye fell upon the group of three related truths called "Quality, Quantity and Mode," he perceived that he had at last found the long sought analysis of Service.

Through the aid of a research worker in an entirely divergent field of investigation than that of the author of this Science, the natural elements which united form the active and most potent principle in Nature as related to human conduct were revealed.

Illustrations. And now let us see how this combination of elements works in the everyday affairs of life.

Let us imagine four bookkeepers, each selling his services to the same firm or company.

We will call them A, B, C, and D.

Bookkeeper A always does the right quality of work. He is accurate and rarely, if ever, makes a mistake. But he is a slow worker; his mind does not work quickly, and the action of his hand in making entries corresponds to the working of his mind. He does n't do enough work in a day.

The result is that the man who is buying his goods, his employer, is not satisfied. He becomes dissatisfied with the services of Mr. A, and Mr. A must look somewhere else for a patron.

But **why** were the services of Mr. A not satisfactory?

It was because in his work the second essential for satisfactory Service was lacking, namely, quantity.

His quality was good; his quantity was not good. He therefore failed to "make good."

He failed to make his life reflect the principle of Service—the cause, the source of progressively profitable patronage.

Bookkeeper B is rapid in the execution of his work; his mind and hand act quickly.

But he is not accurate. He makes many errors.

He sends the right bill at the wrong time or the wrong bill at the right time to an important customer. This makes the customer dissatisfied and the employer loses his custom.

He makes mistakes as he adds or subtracts or multiplies or divides, and thus makes erroneous entries which prove expensive.

He goes the same road as Bookkeeper A, but not for the same reason.

Why was his employer not satisfied with his work?

Because the first element necessary for satisfactory Service was lacking; namely, Right Quality.

B's quantity was right, but his Quality was not, and therefore it was impossible for him to make operative the principle of Service—Nature's primordial substance from which progressively profitable patronage flows.

Bookkeeper C is both accurate and rapid. He does good work as a bookkeeper, and much of it, so far as acts of physical performance related to bookkeeping are concerned.

He makes a vast number of entries each day, and makes them well.

But his **Mode of Conduct** is not right.

The word mode means "the natural disposition or the manner of existence or action of anything." It means "customary manner; a manner of acting or doing."

It means "a way of performing or effecting anything; method, way"

Webster tells us that in metaphysics "mode" means "any combination of qualities or relations, considered apart from the substance to which they belong, and treated as entities; more generally, a state of being."

Bookkeeper C might rate 100 per cent in his combination of quality and quantity, but if his "natural disposition" reflected in his "manner of existence" was destructive rather than constructive, he could easily spoil and render non-effective the "good uses"—the "benefits"—which would otherwise flow from Right Quality and Right Quantity.

Destructive Mode of Conduct may take any one of many forms, such as dishonesty, intemperance, quick temper, clock watching, lying, or gossip. But negative or destructive mode, manner, or method of conduct does not need to be as undesirably apparent as those just indicated in order to become destructive of service-rendering power.

The destructive mode may be simply a case of the "big head"—sometimes known as the disease of "know-it-all-itis."

Individuals so afflicted either forget or never knew the fact that it is while we are green that we grow, and that "when one thinks he is ripe he begins to rot."

Right or constructive mode of conduct is, in final

analysis, the governing, the determining element of the trinity—Quality, Quantity, and Mode.

It is influenced powerfully by motives, and is determined by the degree of development of the constructive capacities, faculties, qualities, and powers of the individual—physical, intellectual, spiritual and volitional.

Its plainest index is the spirit in which one's work is done.

If the mode of conduct—the manner of living or method of life—of the individual is right, both the quality and quantity elements will increase.

If the mode is wrong, the other two elements necessary for Service will gradually diminish, the well of the principle of Service will dry up, and the waters of patronage will cease to flow.

The pure water of the eternal fountain of the principle of Service, in the form of progressively profitable patronage, will not flow at all in the absence of the three elements in combination, for the simple reason that the foundation does n't exist except where the three are present.

Bookkeeper C will go the road of A and B, regardless of the fact that he does much work and does it well, if his mode of conduct is destructive rather than constructive.

Analysis of Bookkeeper D's work reveals the following facts:

1. The Quality of it is always right.

2. The Quantity of it is always right.
3. His Mode of Conduct is constructive; not perfect—that is not to be expected, for no one is perfect.

But D's mode of life is positive, not negative; constructive, not destructive; and he puts the right spirit into his work. He feels that he is helping to build the business, and loves to see it grow, progress, and move onward toward ideal conditions.

The services of such a bookkeeper are always in demand. He is not obliged to "hunt jobs." Positions seek him. Why?

Because, consciously or unconsciously, he is making operative the principle of Service.

For him Nature's fountain is flowing, and his patronage is just naturally progressively profitable.

Since the principle of Service is a fact in Nature, it follows that it applies to business organizations just as it does to individuals themselves.

It applies to the work of the composite salesman, the corporate entity, firm, or partnership, which consists of everybody on the payroll welded into one composite personality.

Let us apply it to the grocery business.

We will consider four grocers, whom we shall designate A, B, C, and D.

Grocer A is careful to furnish a good quality of groceries, and his customers are well satisfied with

his goods as far as the quality of them is concerned.

But he is either careless or dishonest as to amount delivered. He shortens weights and skimps measures.

Mrs. Brown is one of his patrons.

She "weighs him up" and discovers that her five-pound order for sugar is a few ounces shy. She keeps up her checking, and finds out that Grocer A has a regular "system." He buys at full weights and measures and sells short, fooling himself into thinking he is making better profit that way than he would by giving full weights and measures.

Of course, he is mentally blind; he is looking no farther ahead than the present. He is ignorant rather than wise. He doesn't know the first principle of successful business — the principle of Service.

Mrs. Brown suddenly changes grocers, and begins to trade with Grocer B.

"A" not only loses the patronage of Mrs. Brown, but the things Mrs. Brown says at the tea party "confidentially" are not conducive to building the business of Grocer A.

He wonders why his business doesn't grow.

It is because a necessary element for growth is lacking—Right Quantity; neither too much nor too little, but the right amount for the money paid.

Mrs. Brown begins trading with Grocer B. She

weighs and measures the groceries as delivered and finds everything right in that regard, and therefore perfectly satisfactory as far as quantity is concerned.

But the goods are below standard in quality. Every now and then the butter is rancid, or the eggs are stale, or the coffee is n't as good as she had been getting at the store of Mr. A.

She changes stores again, and tries Mr. C.

Why did her patronage cease flowing to B?

Because the first essential for satisfactory Service was lacking—Right Quality.

Satisfactory Service simply cannot exist without Right Quality, any more than heat can exist without molecular motion.

This is one of Nature's provisions, and no groceryman in the world is shrewd enough to contravene the principle which Nature has provided as the source of progressively profitable patronage.

If he violates the principle in any one of Nature's three essentials for good Service, he must needs pay the penalty in loss of patronage.

Mrs. Brown finds both the quality and quantity of groceries received from Grocer C to be right, and therefore perfectly satisfactory in that regard.

But Grocer C is not a good manager. He often selects the wrong people to represent him. He does not properly educate those selected, and fails to properly supervise them.

His bookkeepers are honest but inefficient, and make mistakes in sending bills.

He has "order takers" instead of salesmen.

His telephone girl has an unpleasant "mode" or manner of answering the telephone.

His delivery man is late, and when he comes he tracks mud into the kitchen or storeroom.

His business lacks system and order; his goods are in confusion; his stock is not well arranged.

Under these conditions, Grocer C is nothing but a "storekeeper," regardless of the excellence of his goods as to Right Quality and Right Quantity. He is n't a real merchant, and he cannot permanently satisfy Mrs. Brown or any other average customer.

Mrs. Brown is destined to experience the feeling of dissatisfaction with Grocer C's mode of conducting his business, and sooner or later she will try some other grocer, even if she has to order her groceries from a mail-order house.

Others will do the same, and honest Grocer C wonders why he cannot make a profit in his business.

The reason why is simply because the right "mode" element was lacking in the conduct of his affairs.

Trying to give satisfaction—the one essential for the securing of progressively profitable patronage—without right (or efficient) Mode of Conduct, is

like trying to get the result "three" by adding one plus one, and one plus one never equals three.

Right Quality plus Right Quantity alone never equals Satisfaction.

Mrs. Brown transfers her patronage from Grocer C to Grocer D.

An analysis of Grocer D's business reveals the presence of three elements:

1. Right Quality.
2. Right Quantity.
3. Right Mode of Conduct.

It reveals efficient salesmanship by clerks possessing a spirit of really wanting to please a customer, doing things to promote the happiness and well-being of the store's patrons. "D" has efficient bookkeepers.

His store, as to arrangement of stock, reflects one of Nature's first laws—order. Everything is neat and clean.

Deliveries are prompt, and the delivery man courteous, considerate, and careful. It is a real pleasure to talk with the one who answers the telephone.

Grocer D's mode of conducting his business is right, and Mrs. Brown at last is satisfied with her grocer.

She has found the right grocer. She continues to trade with Grocer D. She makes his shop or store her "continuous source of supply" for that necessity of life known as food.

She does n't stop there; she says good things about Grocer D and his business at social gatherings and when her acquaintances call.

Good advertising is a dynamic power in business, and the best advertisement in all the world is the "wagging tongue of the satisfied patron."

Grocer D eventually comes to be looked upon as a "lucky" grocer, but there was no "luck" about it. His prosperity, born of the progressively profitable patronage he secured, was born in obedience to natural law, not luck.

He is fulfilling the law—Nature's law—of compensation.

He is making operative the principle of Service, and his prosperity is simply Nature's reward for obedience to her basic natural law.

Nature never bestows rewards where they are not due, but she always bestows them when and where they are due.

Nature never inflicts penalties unless her natural laws are violated. She always inflicts them when they are violated.

Grocer D, consciously or unconsciously, made possible the opening of Nature's never failing fountain of progressively profitable patronage by combining the elements which make it: Right Quality plus Right Quantity plus Right Mode of Conduct.

One plus one plus one always equals three, but

no less certainly than Right Quality plus Right Quantity plus Right Mode of Conduct always equals Right Service, whether the effort is individual or collective.

The principle of Service applies to the lower animals. Since the principle of Service is one of Nature's established facts, it follows that it applies to the lower animals as well as to man.

A scientific dairyman once pointed out the fact to the author that the $Q + Q + M$ formula applies to the measure of the efficiency or the service-rendering power of the cow.

Among others, he had four cows which we will designate as cows 1, 2, 3, and 4.

Pointing to cow No. 1, the dairyman explained that her milk was very rich in butter fat, and therefore satisfactory as to quality, but that the cow didn't give enough milk, and for this reason he was going to send her to the butcher.

Her sentence of death was due to her failure to produce the Right Quantity of milk.

Cow No. 2 gave plenty of milk, and her quantity alone was therefore satisfactory, but an analysis of her milk showed less than three per cent butter fat. Her milk wasn't rich enough to make her services profitable, and she too was sentenced to the slaughter house.

The reason for her death sentence was lack of quality.

Cow No. 3 gave plenty of milk, and of good

quality, but, to put it in the language of the dairyman, as he analyzed this cow her Mode of Conduct was "rotten." He said: "She kicks the bucket over; she is a nervous milker; she is a nuisance; she frets and annoys the other cows; she is ugly."

Her Mode of Conduct was so bad that in spite of the fact that she was giving excellent quality of milk and plenty as to quantity of it, she was sentenced to death—slated for slaughter.

Turning to the fourth cow, the dairyman said that an analysis of the services of this cow to him as owner revealed the following facts:

1. The quality of her milk was good.
2. The quantity given was liberal.
3. Her mode of conduct was good; she was gentle and kind.

And he added: "I would n't take a thousand dollars for that cow."

The man would not think of sending her to the butcher. On the contrary, he was bestowing every possible favor upon her—the best of food and shelter, the kindest of care.

The cow, in short, was enjoying the reward of obedience—unconscious though it was—to Nature's fundamental principle of Service.

The principle of Service applies in all Nature's kingdoms. The principle applies not alone to man and the lower animals. It applies to all of Nature's kingdoms.

If the wheat crop is right in quality, right in

quantity, and "stands up"—does n't fall down and become lodged and tangled—its $Q + Q + M$ is right, and it is an efficient crop.

The law applies equally to Nature's lowest kingdom—the mineral.

This was pointed out to the author by a mining engineer who, after listening to the $Q Q M$ analysis of the service-rendering power of man, observed that exactly the same formula was then being utilized by himself in the analysis of mines.

His work was that of examining mines after they were located by the prospector.

The object of his examination was to determine whether or not the mine would pay—be profitable.

His rule was to test:

1. As to quality of ore.
2. As to quantity of ore.
3. As to what is termed in mining engineering parlance "mode of occurrence."

"Mode of occurrence" is a technical term in the science of mining to designate whether ore has "occurred," or come to be placed, in crevices of rock by overflow from above or as a result of subterranean pressure.

It means the frequency with which the ore occurs in fissures or crevices, or as a part of the formation of the rock, such as quartz ore.

If the quality of the ore is right, and it is of sufficient quantity when it does "occur," and then if

it occurs frequently enough and in a place or position where it is commercially feasible to mine it, then and then only is the mine one worth working.

If any one of the elements is lacking it is not a good mine, and it will not pay to develop it.

And thus do we see that the principle of Service is a universal fact.

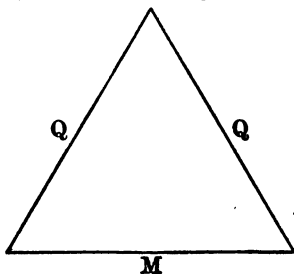
Its operation applies to the four kingdoms of Nature, the mineral, vegetable, lower animal, and human.

$Q + Q + M = S$ in all God's kingdoms.

Call the M manner or method, if you choose.

The three M's—mode, manner, and method—all represent the same concept, the same natural element, as a necessary factor or essential ingredient in satisfactory Service, and it is a law of Nature that the degree of satisfaction in the mind of the patron is in direct proportion to the degree of excellence of Quality, Quantity, and Mode.

The principle of Service may be accurately represented by an equilateral triangle, as follows:



To insure perfect satisfaction in the mind of the patron the triangle must be **equilateral**; that is, its sides must be equal.

To the degree that any one of them is shortened, the figure becomes misshapened and the effect—satisfaction—is adversely affected.

Service rendered is therefore Cause, while reward obtained, in the form of progressively profitable patronage, is Effect.

The relationship between the two will be explained in our next chapter, by a series of four diagrams.

Summary

First. To be conditioned is existing under or subject to conditions.

Second. The art of Business Building or Constructive Salesmanship is conditioned upon something.

Third. This something is as essential for securing progressively profitable patronage as is the human heart for the circulation of the blood.

Fourth. This something is the Cause of which the securing of progressively profitable patronage is the Effect.

Fifth. This something, which is the cause of all desirable effects flowing from the art of Business Building or Constructive Salesmanship, is the principle of **Service**.

Sixth. This principle of Service is a Cause in its widest sense; a general truth; a truth comprehending many subordinate truths.

Seventh. The word service means "to aid by good offices," "to minister to the wants or well-being of," "to suffice," "to satisfy."

Eighth. Satisfaction is one of the essentials for securing progressively profitable patronage. There is no substitute for satisfaction; there is nothing "just as good."

Ninth. To satisfy is "to fill up the measure of want; to gratify fully; to make content"; and that is the state or condition of mind that must be induced in order to enjoy the benefit, gain, and growth incident to permanent patronage.

Tenth. Whenever the constructive feeling of satisfaction changes to the destructive feeling of dissatisfaction, patronage ceases to be permanent.

Eleventh. The dictionaries fail to tell us what constitutes the kind of service that will satisfy.

Twelfth. Business Science has analyzed the principle of Service.

Thirteenth. The elements of Service are three: Quality, Quantity, and Mode.

Fourteenth. Constructive Mode of Conduct is the determining element of the trinity—Quality, Quantity, and Mode.

Fifteenth. Its index is the spirit with which one's work is done.

Sixteenth. If Mode of Conduct is right, both the Quality and Quantity elements will increase.

Seventeenth. Conversely, if Mode of Conduct is wrong, the other two elements necessary for Service will gradually diminish, the fountain of the principle of Service will dry up, and the stream of patronage cease to flow.

Eighteenth. Right Quality plus Right Quantity alone never equals satisfaction.

Nineteenth. Right Quality plus Right Quantity plus Right Mode of Conduct always equals Right Service—and that means satisfaction.

Twentieth. The principle of Service applies to the lower animals as well as to man.

Twenty-first. The principle of Service not only applies to man and the lower animals, but to all of Nature's kingdoms—mineral, vegetable, and animal.

Twenty-second. The degree of satisfaction in the mind of the patron is in direct proportion to the degree of excellence of Quality, Quantity, and Mode.

Twenty-third. Service is Cause; reward is Effect.

CHAPTER IV

SERVICE THE LIFEBLOOD OF BUSINESS

EVERYBODY knows that it is a fact in Nature, and not a mere theory or opinion or belief of any individual, that fire is a Cause, of which heat is an Effect.

We all know it is a law of Nature that a little fire will generate but little heat, while more fire will generate more heat. The greater the fire the greater the heat.

The intensity of heat generated by fire varies directly with the volume and intensity of the fire.

This is a law of Nature.

Relationship between Service and Reward. It will be a wonderful epoch in the evolution of the race as a whole—a period of wonderful advance toward an ideal state or condition—when as many people as now know the relationship between heat and fire know as clearly the natural relationship between Service rendered and reward obtained.

The relationship is exactly analogous.

Service rendered is to Reward deserved what fire is to heat.

It is a law of life that a little of the fire of Serv-

ice can generate but little of the heat of reward, while an increasing degree of efficient effort, functioning in permanently satisfactory service, will generate a corresponding heat of deserved reward.

One may deserve and temporarily not obtain, but he can never obtain the rewards of Service unless he first deserves them, and if he deserves them he will obtain them in time.









"The mills of God grind slowly,
But they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

No one can defeat Nature's law of compensation, which brings to each in time his own.

"Freed in air or locked in stone,
That law shall bring to you your own."

And your own is that which you deserve.

The following diagram represents the above facts in Nature:

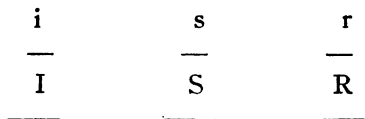
No Fire		No Heat	
Little Fire		Little Heat	
More Fire		More Heat	
No Service		No Reward	
Little Service		Little Reward	
More Service		More Reward	

The individual desiring more reward in the form of progressively profitable patronage can no more

obtain it without increasing the Quality, Quantity, and Mode elements entering into Service than can the cold man, depending upon a cold stove for heat, obtain more heat without first providing more coal and thus inducing a bigger fire.

Individual—Service—Reward

The relationship of the principle of Service to any given individual, and the Reward which that given individual deserves and will eventually obtain, may be further illustrated by the following diagram:



Line No. 1 represents the Individual. The same symbol—"I"—represents any given aggregation of individuals—corporation, firm, or partnership—designated by the term "Institution."

Line No. 2 represents the Service rendered.

Line No. 3 represents the results, or reward, flowing from the Service rendered.

It is a law of Nature that ultimately these three lines are equal.

Let the fact be carefully noted that while reward is an Effect flowing from Service as a Cause, Service is in turn an Effect flowing from the individual or the institution as Cause.

In final analysis, therefore, the only way to increase the "reward" line is to increase the "individual" line.

Line No. 1 is the "man power" line.

We are studying the philosophy of successful business, and philosophy is the science of effects by their causes.

When the searchlight of cause and effect is thrown on those three lines, we find one primary cause, and two effects.

Man power is the efficient cause of both Service rendered and reward obtained.

The principle of Service is the heart that pumps the lifeblood of Business, Successful human activity.

Relationship between Service and Business Building. The relationship of the principle of Service to Successful Human Activity may be further illustrated by the following facts in Nature:

First. The existence of the physical organism or body of man is a well known and unquestionable fact in Nature.

Second. It is probably equally well known that the blood is the great builder of the body. It carries the digested food to every cell and atom of the physical body, thus administering nourishment, making possible the renewal of worn-out cells, and thus continuously building and rebuilding the body.

Third. It is also a well known fact in Nature that the human heart is the organ which pumps or pro-

pels the blood which in turn nourishes and builds the body.

A physical body without an adequate supply of pure blood is anemic and becomes weak. Disintegration takes the place of building or growth.

It is also a well known fact in Nature that a body, though it be well supplied with rich blood, will become dead when the heart stops beating.

The analogous facts in Successful Human Activity follow:

First. Successful Human Activity may be well termed the body of business.

Second. The lifeblood of the body of business is salesmanship, which is the art of securing progressively profitable patronage.

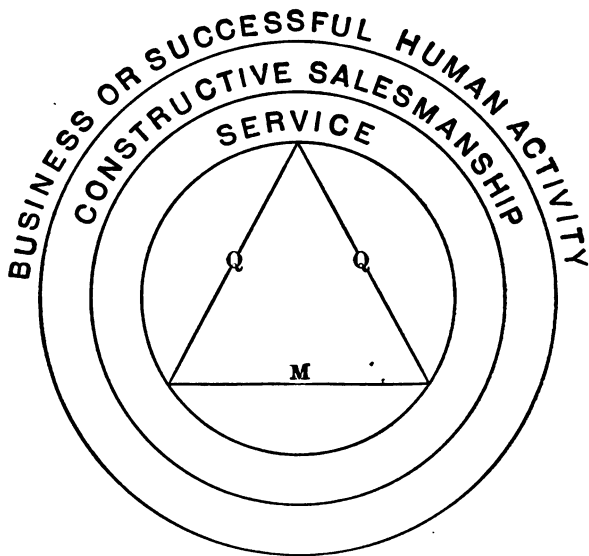
Third. The heart that pumps the lifeblood of the body of Business is Service—usefulness—the principle of Service—the source or cause of power to secure progressively profitable patronage.

Any body economic, or institution, whose lifeblood of salesmanship is at low ebb, will become anemic—weak. It will begin to disintegrate rather than to experience progressive and successful—that is, profitable—growth.

And finally, just as when the physical organ, the human heart, stops beating the physical body will be dead, so when the heart of Service ceases—becomes non-operative—the business of the individual or of the institution will be dead.

We see, therefore, that the principle of Service is to a body economic what the human heart is to the physical body.

Let us illustrate the above facts in Nature by the following diagram :



The outer circle represents Business or Successful Human Activity.

Circle No. 2 represents Salesmanship—the art of securing progressively profitable patronage.

Circle No. 3 represents the Principle of Service—that fundamental cause in Nature, the natural elements of which are $Q + Q + M$, and which, made active through application, results in progressively profitable patronage.

We occasionally hear it stated that such and such a person “died of heart failure.”

This is an example of the loose use of language. Everybody finally dies of heart failure.

As long as the heart continues to beat, the body continues to live.

When the heart stops beating, life is extinct; the physical body is dead.

One thing may cause one human heart to stop beating, and another entirely different thing may be the cause of stopping the beating of another heart.

But the final cause for life leaving the physical body is the stopping of the heartbeat.

Just so, the final cause for the economic death of individuals and institutions is heart failure—the failure of the heart and center of successful human relationships to operate.

The principle of Service is to Business or Successful human activity what the earth is to the foundation of a building and the bed-rock or hardpan upon which it rests.

To make the above fact plain, let us first consider four well known facts in physical Nature.

First. We all know that the physical structure, the building in which any given business is conducted, must needs have a foundation—in fact, the building of the foundation is the second thing which the contractors do in the construction of the building. Any building erected on the surface of the soil would soon disintegrate and be a failure.

Second. We all know that the building must needs rest upon bedrock or at least hardpan—it must have something solid to support it. Any foundation which rested upon the surface of the soil would soon be broken up and disintegrated. Digging down to the solid something for the foundation to rest upon is the first thing the contractor does when the work of actual building or construction begins.

Third. We all know that both the bedrock and the foundation are sustained by Mother Earth. In other words, the earth is the sustaining power of the bedrock and of the foundation of any given building. The building could not exist without the earth to support it.

Fourth. A further fact in Nature well known to every one is that a serious earthquake disturbing the earth, underneath the bedrock and foundation, will shatter the strongest of buildings if the earthquake is serious enough, and that even a number of little earthquakes will gradually weaken and tend to disintegrate the best built building.

What are the corresponding facts in the world of human industry?

As a matter of fact, there is an exact analogy between the building of any given physical structure and the building of the business—or “business”—conducted in that building, be the business commercial, professional, or of any nature whatsoever.

There are four facts in the metaphysical world that correspond exactly to the four facts in the physical world above enumerated.

First. Just as the physical structure must needs have a solid physical foundation, so the business conducted in the completed building must have a solid psychological foundation, and the psychological foundation of any successful business, as already made plain in Chapter I, is the feeling of **confidence** in the minds of those who deal with that business.

In other words, the emotive element of confidence constitutes the psychological concrete for the building of a successful business. There is no substitute for it—no other word in the English language will express the psychological element necessary as the **foundation** for the building of a successful business.

This is a universal fact in Nature, and is as true of any given individual, or of any organization, as of another, and as much a fact in one nation as in another.

Second. The psychological bedrock upon which the foundation of confidence rests is another emotive element or feeling; namely, the feeling of satisfaction, already treated.

Again, there is no substitute for this mental ingredient; there is nothing "just as good." The feeling of satisfaction must exist in the mind of the patron if the feeling of confidence is to be sustained.

Third. The principle of Service is the sustaining power of the bedrock of satisfaction and the foundation of confidence. It is to satisfaction and confidence what the earth is to the bedrock and the foundation of the physical structure or building in which the business is conducted.

Excellence of Service, in its threefold analysis, is the only thing in the world which, as a primary Cause, will create the Effects of permanency of satisfaction and confidence.

Fourth. Errors, as the cause of the breaking up and disintegration of the feelings of satisfaction and confidence, correspond exactly to the influence of earthquakes upon the physical structure or building in which the business is conducted.

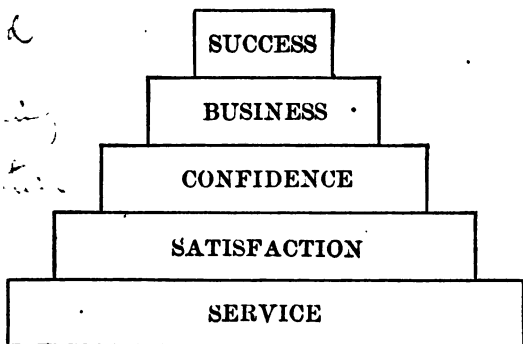
Just as one earthquake, if of sufficient magnitude, will destroy the bedrock and foundation underneath any given building, thus causing the superstructure of the building to crumble and disintegrate, so one error, if of sufficient magnitude, will shatter

FUNDAMENTALS—CONTINUED

the feeling of satisfaction and the feeling of confidence in the mind of the patron and destroy temporarily—and oftentimes permanently—the possibility of future business relationships.

A number of slight errors, seemingly insignificant, will gradually disintegrate and hence destroy the bedrock of satisfaction and the foundation of confidence in the minds of patrons.

The foregoing facts may be illustrated by the following diagram:



A careful study of the foregoing diagram reveals among others the following facts:

First. The Principle of Service occupies the same relationship to the business—or “busy-ness”—being conducted in the building that the earth occupies to the foundation of the building in which the

business is being conducted, and the bedrock on which the foundation rests.

Just as certainly as the building cannot be upheld without the earth to hold it up, just so certainly the business conducted in the building cannot be upheld and sustained without the principle of Service as its sustaining or upholding power.

Second. No business can be built for permanency without both getting and keeping—that is, “securing”—confidence in the minds of its customers, any more than the building in which the business is conducted can be made permanent unless it is provided with a foundation.

Third. The foundation of confidence can no more be sustained in the absence of satisfaction of the patron than the foundation of a building could endure if built on the surface of the soil.

Fourth. Errors in human effort are to the bedrock of satisfaction and the foundation of confidence what earthquakes are to the earth.

No one can change the fact in Nature that earthquakes disturb that part of the earth where they occur, upset the bedrock, destroy the foundation, and tear down the buildings under which they occur.

The building is torn down suddenly, if the earthquake is big enough, and gradually weakened and disintegrated if the earthquakes are frequent enough, even if of only slight force.

No one can change the fact that errors in human effort disturb the service-rendering power of him who is guilty of the errors, shatter satisfaction and confidence, and disintegrate the process of Business Building Salesmanship.

And thus do we see on every hand that life is governed by law, not luck.

No individual or institution can build a business, exercise the art of securing progressively profitable patronage, and thus move onward toward an ideal condition of completeness, unless the life is in alignment with the Law of Laws—the principle of Service.

We are now prepared for an exact statement of the Principle of Service:

The power of the individual to secure progressively profitable patronage varies directly with his power to render permanently satisfactory Service.

To bring his life into alignment with this, the fundamental law of Business in the sense of Successful Human Activity, he must in turn observe the laws—both basic and tributary—related to that principle, from which all other laws spring. We shall state and begin a study of the first basic law in our next lesson.

Summary

First. Service rendered is to reward deserved what fire is to heat.

Second. The facts in Nature are: No fire, no heat; no service, no reward; little service, little reward; more fire, more heat; more service, more reward.

Third. Reward is an effect of service as a cause, and service is an effect flowing from the individual or the institution as a cause.

Fourth. Man power is the efficient cause of both service rendered and reward obtained.

Fifth. The principle of Service is the heart that pumps the lifeblood of successful human activity.

Sixth. The lifeblood of the body of business is Salesmanship.

Seventh. Salesmanship is the art of securing progressively profitable patronage.

Eighth. The heart that pumps the lifeblood of successful business is service.

Ninth. As the physical body of man is dead when the heart ceases to act, so when the heart of Service becomes non-operative the business of the individual or of the institution will be dead.

Tenth. The principle of Service is to the body of business what the human heart is to the body of man.

Eleventh. The principle of Service is to Success-

ful Human Activity what the earth is to the foundation of a building and the bedrock or hardpan upon which it rests.

Twelfth. A building must have a foundation. It should rest upon bedrock or hardpan. Both of them are sustained by Mother Earth. A serious earthquake or a succession of little earthquakes will gradually destroy the best built building.

Thirteenth. Business must have a solid psychological foundation—this is **confidence**. The psychological bedrock upon which confidence rests is **satisfaction**. The principle of Service is the sustaining power of the bedrock of satisfaction and the foundation of confidence. Errors, causing a disintegration of the feelings of satisfaction and confidence, correspond to the influence of earthquakes upon the physical building.

Fourteenth. An error, if large enough, will destroy the feeling of satisfaction and the feeling of confidence in the mind of the patron.

Fifteenth. A number of little errors will gradually disintegrate and destroy the bedrock of satisfaction and confidence in the minds of patrons.

Sixteenth. Life is governed by law.

Seventeenth. No individual can build a successful business and move onward toward an ideal condition of completeness unless his life is in alignment with the Law of Laws—the principle of Service.

TEST QUESTIONS

1. Define securing and show how it differs from procuring.
2. Define confidence and explain its value.
3. Name the eight elements of the law of acquiring and retaining and define each one. *... a d a S*
4. State the law of acquiring and retaining and make an original application of the same.
5. What is profit and what is its cause? *... 3 ...*
6. What are the five essentials for financial profit making? *...*
7. Why is permanency important in the securing of profitable patronage and what mental condition tends to establish permanency of relationships? *...*
8. What factors and influences are largely responsible for improvement in trade relations of the present day? *...*
9. Name three elements constituting the principle of Service, and mention three kinds of commonly observed conduct that are destructive of satisfactory service. *...*
10. State the principle of Service and name three kinds of conduct which tend to bring one's life into alignment therewith. *...*



